1: Krasheninnikov N-5 (1736-40) 1764 Kamchadal

133 very ſteep. The paſſage is troubleſome even in the calmeſt weather,
487 for the road falling off leaves nothing but ice: the *Kamtſchadales*,
481 therefore, in order to paſs it in ſafety, have under their ſnow-ſhoes, two nails; yet theſe are of ſmall ſervice if the wind overtakes them there, for they are frequently carried from one ſide to the other to the great hazard of their lives, or at leaſt of their limbs. Beſides which, this paſſage is attended with the danger of being ſmothered in the ſnow, the narrow path lying between high, and almoſt perpendicular, mountains, from which the ſnow falls in heaps upon the leaſt motion. This is a danger, indeed, unavoidable in every place where the road lies in narrow and deep vallies.

In mounting the ridge all muſt walk, for the dogs can hardly aſcend it even with the light baggage; but in deſcending it is otherwiſe, for then they only leave a ſingle dog in the ſledge: the reſt are taken out, it being impoſſible to manage them all in ſuch a road. Although this paſſage of the ridge be ſo difficult, yet, as it is the uſual road to *Kamtſchatka*, one may conclude that any other paſſage from ſea to ſea muſt be ſtill more difficult and dangerous.

133 The coaſt from the mouth of the Great River to the river *Puſtaia*, as far as the *Shaback*, is ooze and ſoft mud, ſo that many veſſels have been thrown upon it without receiving any hurt. From the *Shaback* the ſhore begins to be bolder, though not rocky; but from the *Tulaban* river it is mountainous, rocky, and dangerous to ſeamen.

600 The late deſcriptions of the ſhore of the *Penſchinska* ſea, from the *Leſnaya* to the *Penſchina* and to the *Ochotska*, are more particular than the former: for in the year 1741 a high road was eſtabliſhed to *Kamtſchatka* with poſt-houſes at proper ſtations; yet, with regard to the diſtances of places, they are not much more accurate; ſince there were no aſtronomical obſervations

l: Krasheninnikov N-5 (1736-40) 1764 Kamchadal

ſide with their feet hanging down; and it would be looked upon as a diſgrace for any one to ſit in the ſledge, or to make uſe of any perſon to drive them, no body doing this but the women.

A ſet of four good dogs will coſt in *Kamtſchatka* 15 rubles, and with their harneſs complete come to near 20.

From the make of their ſledges may be ſeen how difficult it is to travel upon them; for a man is obliged to keep the exacteſt balance, otherwiſe he is liable, from the height and narrowneſs of them, to be overturned. In a rugged road this would be very dangerous, as the dogs never ſtop 'till they come to ſome houſe, or are entangled by ſomething upon the road; for they have this fault, that in going down ſteep hills they run with all their force, and are ſcarcely to be kept in: for which reaſon, in deſcending any great declivity they unyoke all the dogs except one, and lead them ſoftly down the hill. They likewiſe walk up hills; for it is as much as the dogs can do to drag up the ſledge empty. The narta will carry, beſides the proviſions for the dogs and the driver, about five poods. With this load, upon a tolerable road, they can travel about 30 verſts a day; and without any load, in the ſpring when the ſnow is hardened, and upon fliders made of bone, they can travel 150 verſts. After a deep ſnow there is no travelling with dogs 'till a road be made, which is effected by a man going before upon ſnow-ſhoes, whom they call *brodovſhika*.

The ſnow-ſhoes are made of two thin boards, ſeparated in the middle, and bound together at the ends; the fore part is bent a little upwards. They are bound together with thongs, and a place made to ſlip in the foot, which they likewiſe tie with thongs. The brodovſhika having one of theſe ſhoes upon each foot leaves the dogs and ſledge, and going on, clears the road for ſome way; then returning leads forwards the dogs and ſledge ſo far as the road is made; a method which he muſt continue 'till

1: Krasheninnikov N-5 (1736-40) 1764 Kamchadal

When they march on foot it is remarkable that two never go a-breaſt, but follow one another in the ſame path, which by uſe becomes very deep and narrow; ſo that it is almoſt impoſſible for one that is not uſed to it to walk therein, for theſe people always ſet one foot ſtrait before the other in walking.[1] 481

[Chapters XI-XIV of this source are a summary (and a distorted one) rather than an actual translation of the original Russian. For a complete translation see Kamchadal Source 2]

CHAP. XI.

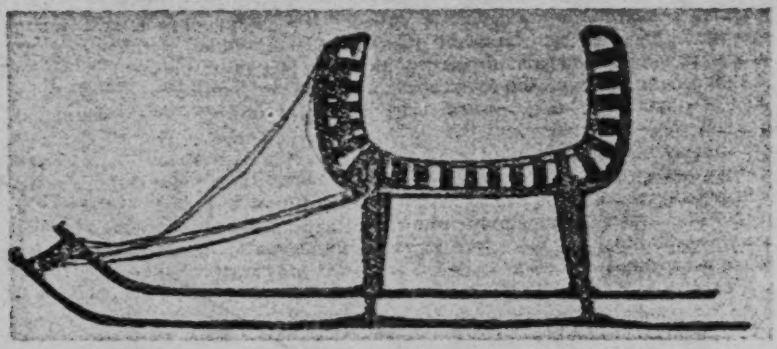
The Opinions of the Kamtſchadales *concerning* God, *the Formation of the World, and other Articles of Religion.* 776

THE *Kamtſchadales*, like other barbarous nations, have no notions of a deity, but what are abſurd, ridiculous, and ſhocking to a humanized mind. They call their god *Kutchu*, but they pay him no religious worſhip, and the only uſe they make of his name is to divert themſelves with it; they relate ſuch ſcandalous ſtories of him as one would be aſhamed to repeat. Amongſt other things they reproach him with having made ſo many ſteep hills, ſo many ſmall and rapid rivers, ſo much rain, and ſo many ſtorms; and in all the troubles that happen to them upbraid and blaſpheme him.

They place a pillar upon a large wide plain, which they bind round with rags. Whenever they paſs this pillar they throw a piece of fiſh or ſome other victuals to it; and near it they never gather any berries, or kill any beaſts or birds. This offering they think preſerves their lives, which otherwiſe would be ſhortened: however, they offer nothing which can be of uſe to themſelves, but only the fins and tails of the fiſh, or ſuch things as they would be obliged to throw away. In this all theſe people of *Aſia* agree, offering only ſuch things as are uſeleſs to themſelves. 778 782 886

6:Antropova E-4 (no date) 1964 RY3 Kamchadal RY3

493



18th-century dogsled.

105

[222] [462] handle. Later the horn was replaced by an iron tip. Gathering plants was women's work. Fishing and hunting were men's occupations, but the preserving of fish was in the woman's domain, as were the spinning of thread for the nets from nettle, the weaving of mats, and sewing of clothes. Krasheninnikov reports that preparing food, tending the dogs and all carpentry work were done by men.

The Russians found among the Itel'mens a highly developed neolithic technology. "The former Kamchatka metals, almost until the coming of the Russians, were bone and stones. They were used in the making of axes, knives, spears, arrows, lancets and needles," Krasheninnikov writes about the Itel'mens. Rock crystal was also widely used for knives and tips. Fire was made with a wooden drill. Food, mainly fish and meat, was cooked even in the early 18th century in wooden troughs, into which red-hot stones were thrown.

[321] [324] [372] [252]

The only domesticated animal of the Itel'mens was the dog. Later, harness dog-breeding of the so-called Eastern Siberian type developed in Kamchatka. However, until the middle of the 19th century, the Itel'mens used their ancient sled with two pairs of arched staves and a saddle-like seat. At the time of Krasheninnikov's visit, the Itel'mens had gliding skis, but used mostly woven snowshoes. River navigation was by bat—narrow boats, hollowed out of whole poplar trunks. For stability and greater carrying capacity, two of these boats were sometimes tied together and covered to make a platform. Krasheninnikov reports that it took the Itel'mens three years to make a bat with a stone adze.

[231] [77] [493] [481] [501] [461]

The Russians called the Itel'men villages in the 18th century ostrozhkas, or "little forts." They were situated along river banks and consisted of winter and summer dwellings. The winter dwelling was a semiunderground yurt, as it was then called by the Russians, with an entrance through the smoke-opening in the roof. The dwelling also had a side exit, but this was used only by women and children. The summer dwelling of the individual family was the so-called balagan—a pyramidal, grass-covered tent set on high platforms resting on piles. The ancient dress of the Itel'mens resembled Koryak and Chukchi dress.

[361] [342] [291] [171]

Such, in its general features, was the material culture of the Itel'mens in the beginning of the 18th century. Analogous to the low level of material production were the primitive forms of social relations.

7: Lesseps T-3 (1787-88) 1790 Kamchadal

peared full of holes like a ſieve. The ſnow was frequently ſo deep in the woods, that it was impoſſible to proceed a ſtep without ſinking in; our reſource in that caſe was to quit our ſledges, which were no longer ſerviceable to us, and turn them upon their ſide. Having taking this precaution, which was ſufficient to retain our dogs, who immediately laid themſelves down in a circular form upon the ſnow, and patiently waited the return of their guides; we faſtened to the ſoles of our feet, with leathern thongs, rackets, made of thin board*, ſix or eight inches wide and four feet long, the front of which turned up like ſkates, and the bot-

481

froſt being later, and guſts of wind continuing almoſt without ceſſation, the ſledges could not conveniently be uſed till a conſiderable time after, as will be ſeen in the ſequel. 132

* Theſe rackets are called *ligi*. In the northern part of the peninſula they uſe another ſort of racket, called *lapki*, which are ſhorter, and made of leathern thorns twiſted, like the ſtrings of a tennis racket; two ſmall ſharp pointed bones are fixed in the bottom, which penetrate the ice, and are a preſervative againſt ſliding.

tom

7:Lesseps T-3 (1787-88)1790 Kamchadal

481 tom was covered with the ſkin of the ſea wolf
or rein deer. Furniſhed with theſe kind of
000ſhoes, we continued our chace; I had at
firſt ſome difficulty to accuſtom myſelf to
them, and I fell more than once both upon
my back and my face; but the pleaſure of
a good chace made me ſoon forget theſe ac-
cidents. Though it was difficult to per-
ceive the hares and partridges, whoſe white-
neſs equalled that of the ſnow, I did not
fail, after a little practice, and ſome inſtruc-
tions from my companions, to bring home
a tolerable number.

This was one of my moſt agreeable diver-
ſions while at Bolcheretſk; the reſt of my
hours were occupied in expreſſing my im-
patience and uneaſineſs, on account of the
length of time I was obliged to ſtay there.
To give a different turn to my thoughts, I
embraced the few fine days that we ex-
perienced, to viſit ſome of the environs,
which